

INTERVIEW WITH MISS TINA MARIE SERPICO

September 4, 1985

Conducted by:

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--and--

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§ --9/4/85

Dodson: Interview with Tina Marie Serpico

Serpico: ...Serpico and I was born in Los Angeles, California in 1955.

Dodson: Well, you gave us a nice little piece of information that I would not have dared to ask for in that date. Now, when did you arrive in the Valley? You were born in Los Angeles.

Serpico: I was born in Los Angeles, California, but I've lived in the San Fernando Valley all my life. I grew up in Van Nuys, Panorama City area.

Dodson: I see. Now, if you went to grammar school in the Valley, please where, what you studied and the names of any teachers you remember.

Serpico: Well, my elementary school was Canterbury Avenue School in Arleta, and then I went to Pacoima Junior High School over in Pacoima, and I just basically studied General Ed.\*, you know, reading writing and arithmetic, and things of that nature, and then I graduated from there and I went to John H. Francis Polytechnic High School, and again studied General Ed.\* courses and some, a few business courses. But I had no, I had no real major at that time. I really did not know what I wanted to do.

Dodson: Do you happen to remember the names of any of your teachers?

Serpico: How far back do you want me to go?

Dodson: Well, it's interesting to us, and to the future to know the names of some of these teachers in the Valley at the present time to preserve those for people who may be interested in the future, and knowing who our teachers were.

Serpico: Ah, in elementary school there was a music teacher, and her name was Mrs. Talbert [sp.?]. I remember all the kids had to take like most part of their education just a little music course of something, but if you actually joined up to play in the orchestra she was your director, and I took violin lessons for a couple of years in elementary school, and so

\* General Ed. = General Education

Mrs. Talbert was my director.

Dodson: Were any of your teachers characters, so to speak who had excentricities that you remember or something especially nice about them ? Anything that made anyone stand out in your opinion ?

Serpico: I don't know about them being so excentric. I remember there was another teacher and her name was Mrs. Owens, and I guess she was kind of like a role model to me or somebody I lived up to or felt close to, and I remember something that has stuck out in my mind to this day is many years later I saw her in a departement store somewhere, and she sort of recognized me, and I recognized her, and we kind of came up to each other, and she remembered me by name. Ahm, generally students remember their instructor's names, but I think it's very rare when so many years later an instructor <sup>will</sup> remembers a student's name, because they have so many of them, and I thought that was pretty significant.

Dodson: Ah, speaking as a teacher, I can say that was very significant. You are exactly right. We have a thousand people to remember for each one that the student remembers among his teachers , and it's almost impossible for us, even a short time later, to remember the name of an individual. The person may look familiar to us, and we still can't call the name. What did you do for amusement when you were in your elementary school ?

Serpico: Oh, gosh...

Dodson: Now, that's a wonderful start. Go right ahead from that.

Serpico: Probably drove my parents crazy. Ahm, on the one hand I was a very quiet person when I was growing up. I used to read a lot. I know that was for me... I think I, I read more than than I do now, even though I'm in college.

Dodson: Would you tell us what sort of things you read. Do you remember the names of any of the books you read ?

Serpico: Oh, yeah. I... There was a whole series, I think, I believe



it's still there to this day, and of course they made a, a series on television out of it. Was Little House on the Prairie books, and each little subsequent book had a individual title on... I don't remember the specific titles, but that was one series I went through. I remember there was a series called Trixie...[?], and I used to read all... They were like Nancy Drew?, The Hardy Boy's misteries, and things like that, you know, and those types of things. Ah, I can't remember any, any other titles of note at the moment. Ah, but those were some of the things that I did read.

Dodson: Regina, do you have any questions, you'd like to ask about what she'd read or did ?

Regina: Well, I would be probably interested in knowing what young people in general did at your time for amusement, instead of... I mean not just what you did at home, privately, but what was the typical type of amusement for people in your age at your time ?

Serpico: Well, I'll start by localizing it, and then I'll move on to bigger and better things hopefully. I remember growing up in elementary school, for my sister and I a big thing this was the big thrill on Saturdays we would walk about a mile from our house and go down to like Saveon Drugstore. Ahm, just because we were... It was a big thing for kids, that age, you know, nine or ten to be out and walk to the store, and we'd have our little allowance, and we bought... Spent it all on candy, you know, or whatever or a little toy or whatever we wanted, and then we would come home. On the way back we would stop at MacDonald's, MacDonald's that had just recently opened up, and... And that was a big thrill, that was like, that was like the ideal way to spend the Saturday. I remember even then MacDonald's... We thought oh what's a Mac, you know, an other fast food place. What's a MacDonald's hamburger ? When it first opened up, it was just a little kind of a shack, and the hamburgers were 19¢, and the French fries were 12¢, and



we never dreamed at that time, that it would become kind of a world wide fixation that everybody would be... Now you travel when you look for a MacDonald's, you know. You go to Europe and you look for a MacDonald's or something.

Dodson: I can see you are a connoisseur of good food.

Serpico: Oh, definitely.

Dodson: That's my favorite restaurant too.

Serpico: Actually I have, ~~I've converted~~ to Carl's Jr. now. I'm moving up in the world.

Dodson: Oh my! I'm still loyal to MacDonald's.

Serpico: But I do... Because every once in a while I think of that as I'm driving past it, and I remember, you know, just the prices and, and twenty years later they are still going strong, but that was one thing we did. I remember going in school we... There was a lot of crazis going around school. Ahm, food I would say, I'll, I'll call them food fades for lack of the better term, and I don't even know if it was just peculiar to my situation and my circle of friends or not, but I remember there was a lemon grove right across the street, a lemon and an orange grove right across the street from Canterbury Avenue Elementary School, and at recess or between classes or coming we'd sneak into the lemon grove which we weren't supposed to be doing, but we'd go back there and we'd pick lemons. And you know how sour lemons are. Well, kids are so stupid anyway. We peeled the lemons and we'd be eating lemons all day long. I mean that was, that was a fade. Another thing we used to have was a thing called fizzies which are very similar to Alka-Selzer tablets, and they of course fizz, and disintegrate when you put them in water or any kind of liquid. So we would have these fizzies and we'd walk around and we'd be eating fizzies right out of the package, and we, you know, you'd have fizzy marks everywhere because your face would be covered with this, whatever flavor or color it was, and then there was another thing called sweet tarts which were very

sour little bitter kind of fruit pills, and they were kind of the consistency of an aspirine or something and that was another, another fade. We went through these crazis. Licorice was a big thing. Ahm, those were some peculiar things that I remember from my childhood as far as general entertainment. Ahm, Disneyland was a big deal, going to Disney Land as often as we could. We didn't go that frequently, but when we did go it was a big deal, and I remember to... I took this day I'm frustrated [?] every time I go to Disneyland because no matter what I planned to do I never, I never do every thing I wanted. I never go on all the rides or go in all the areas I want to go when I'm there. So, so I guess, somethings... The more they change the more they remain the same. We used to... I used to go fishing with my father a lot, deep sea fishing, growing up and that was I guess an entertainment for me. I don't do it anymore, and I don't particularly enjoy it, but at that time I did, and so we did that periodically. There was one particular event that I do remember, ahm, growing up is that... We had a friend who owned a house in Newport, just a couple miles from the beach, and every summer we would rent her home and we would go there for about a week, and the big thing was to go cross the ferry-boat over to what was called, what is called Balboa Island, and get a frozen banana which is, is unique, I think to that area, although <sup>now</sup> novelty food shops, I think, sell frozen bananas, but I mean for us it was like... Well you had to go to Balboa Island to get a frozen banana, you know, dipped in chocolate, rolled in nuts and things of that nature, and that was like a big deal. We would, we would go through all the shops and have our frozen bananas and ride those bump cars with the electrical wires going up and, and I was really young and I used always to get stuck in the corner. Could not get my car out, but I remember those times. Those were happy times and good times, and I remember going for long walks along the beach and just sitting out on the beach and watching the sun go down. So as far as vacation and things of



that nature, those are memories that stay out in my mind.

Dodson: Now, we had a question Tina that we were going to ask you. What kind of mischief, if any, did you get into? I think you partly answered that about borrowing some lemons shall we say. Can you think of any other kind of devilment that was typical of your period.

Serpico: Well, I remember, I'm gonna incriminate myself when I say this, but I remember there was a girl who lived across the street from me, and for some reason there were a couple of us on the block that did not like her too well, and she had younger brothers and sisters and they were kind of the neighborhood brats, and actually in reality the family was a very nice, sweet family, but for some reason another girl and myself did not like this person too well. So we would kind of take sides against her, and... And I think once we were playing a game, and I think I ended up tying her up in my garage. Ahm, all in fun of course, you understand, but that was I guess a little bit of mischief I got into, and... And in addition to, to the book reading and things of that nature I used to play with dolls like, like many other girls, but I also liked to play with guns, and , and...

Dodson: Now, that was really different.

Serpico: That was different. I was, I was a little more athletic when I was growing up, and I used to like to go out in the front yard and play baseball and football. Not that I could play very well, but I enjoyed doing a variety of different things. I think the most mischief I ever got into though, was, when for some reason I decided to hide from my parents, and I went in my bedroom, and we had big, very big closets that, at that age, at that age we could walk into and, and close the door, and I had a toy box in there and there were no clothes blocking the area. So I was just able to sit in there, and I remember what great fun it was hearing my parents go crazy, running all over the house, calling me, and looking for me, and not knowing where I was, and of course I was perfectly content to remain anonymous and stay in the closet.

until such time ~~that~~ I decided that, you know, I better come out sooner, else something drastic was going to happen, <sup>to me</sup> but it was great fun at, for the moment. Then there was another time when I got very upset with my father at ~~the~~ the age of seven and decided to run away from home. So I blew up and started packing my bags, and of course he was going along with it. He was helping me pack, and he made me some food and says, "Here you might get hungry," you know and da, da , da , da, da, and I got about as far as the other end of the block, and decided that ~~maybe this was~~ not such good idea, and maybe I could wait another couple years till I was ten or something to wait and leave home, but I, I was a little hesitant to come back. So what I did was I, I went into the garage and I stayed there for a while, and my dad again went along with the whole thing, but my mother got ~~kind~~ kind of irritated, and she finally just came out and said, " Stop this foolishness!", you know, and dragged me out of the garage, and, and that was the end of that, and so I never did run away from home.

Dodson: Well, you know, Tina, I don't think that your misadventures in elementary school or at that age are going to keep you out of heaven at all. Now, we'll find out later whether you took a turn for the worse in your teenage years, but so far everything seems to be pretty much on the up and up. Is that what you think Regina?

Regina: Yes, I think so.

Dodson: Well, let's turn now to the teenage years. What high school did you go to, and did you finish your career there in high school ?

Serpico: High school was... Well, my junior high school was Pacoima Junior High. That was, I suppose, from age twelve to fourteen, somewhere in there, and then high school was John H. Francis Polytechnic. ~~Hi~~ Which would you like me to refer to ?

Dodson: Yes, where is that located ?

Serpico: John H. Francis ? That is in Sun Valley, California, not too far from here.

Dodson: It's on Roscoe, isn't it ?

Serpico: Yes, Roscoe Boulevard.



Dodson: I know, it's closed to Coldwater. I've forgotten exactly what streets it is. But we always like to have that down in case later the school should not be there, something off the kind, and that's why I'm asking about its location. Now, what sort of social life did you have as a teenager? What sorts of amusements did you have as a teenager?

Serpico: Ahm, I think, primarily I went to movies, things of that nature. I didn't go to a lot of parties in high school. I remember in junior high we had the sock hops. Ah, those were, those were real exciting. The guys would stand on one side of the gymnasium and the girls would stand on the others, and I didn't particularly think that was very thrilling, so I didn't go, I didn't go to too many junior high dances or high school dances for that matter. I was relatively shy, and even, even in high school I found that, that those types of parties, people would generally be drinking or smoking or doing things of that nature, and I, I didn't drink or smoke, and it just was not really something I wanted to be involved with. I mean, the parties had no meaning unless they were with close, close friends, ahm, but just to go to a party, you know, because the gang's gonna be there. To me, I, I didn't really find it enjoyable.

Dodson: You used the expression sock hop, I believe. What does that mean exactly?

Serpico: I think... I don't know why it was actually called the sock hop. I think, I think it was a term that was coined, because we weren't allowed to have our street shoes on in the gymnasium. So basically everybody was walking around in their socks, and since we were gonna be dancing and jumping around, I guess, they just thought a sock hop was a good term for it.

Dodson: Let's hope there were no splinters on the floor.

Serpico: No, it was very slick. In fact you could take a running leap and probably slide for fifteen feet on your socks, if you wanted to, ahm. I don't know if that was really why it was called the sock hop, but I, but I think that that was the reason for it.

Regina: I would be interested in how far these hippy times were touching your teenage years. Was, was there a strong influence of this hippy era when you were a teenager ?

Serpico: Well, the hippy movement, I guess, was around the early sixties, and that would have made me probably about ten. I'm dating myself again, but that's okay. Ahm, I think junior high was probably the biggest influence, I remember, of the quote "hippy generation" where everybody had hair down to their waist, and they wore the conventional bellbottoms which are tight to the knees, and then go out in an extremely wide flair, ahm, beads... I think that was the first influx of marijuana that I was aware of. Was, it was associated at that time with the hippy movement, and, you know, hippies smoking pot and burning incense and things like that, you know, and, and of course the big thing was peace and the peace sign, and I think a lot of this had its origins in the Vietnam War. There was a lot of hostility and ambivalent feelings towards our involvement with Vietnam, and while I'm not very politically minded and don't remember a lot of the details, I do remember that the hippy movement was really, I think, in direct confrontation with the Vietnam War. These were quote "layback, easygoing", you know, "live and let live type of people" Ahm, at least that's what they professed to be, and they would sit... Their big thing, I think, at that time was going to all these different college campuses and universities and sitting on the grounds and protesting, you know, the Vietnam War. Ahm, that, that was about as far the influence went, although I kind of considered myself a hippy of sorts, because I used to like to wear the beads and I had bell bottoms, and things of that nature. I, I never smoked pot, ahm... Although I do remember in high school there was a lot of that going around. Ahm, you would... You never really saw someone with a joint in their hand, as they say, but boy, when you went by the restrooms, you could sure smell it, and there was a, there was quite a crack down on that. I remember the narcotics units used to come, and tried to, you



know, get people who were, who had drugs or pot or whatever on campus.

Dodson: That's what I was going to ask you, whether the school authorities were aware of that and tried to stop it, or whether they were aware and could not stop it or what their attitude was.

Serpico: I think they were very aware, ahm, that it was going on, but again, unless you catch someone with it in their hands or you get them with drugs on them, ah... There was not really too much they could do. They did at, at Polytechnic High. They did John H. Francis Polytechnic. They did... They did have under, what they called undercover narcotics agents, and they were... They were like twenty year old kids. You could be easily be high school students themselves, and they would come in their just regular clothes and kind of meander around with the students, and that probably was the most effective way of, of catching people with the drugs and the pot.

Dodson: Would you say that the use of marijuana was wide spread then at that time or did you connect it only with a small minority?

Serpico: I don't really think it was wide spread, ahm... At least if it was, it was undercover, ahm, in the sense that you didn't hear as much about it as you do today. It wasn't, it wasn't a prevalent thing. I never felt pressured to smoke marijuana or to take drugs. I don't think there was the peer pressure that there is now. I mean you are almost ostracized, in a sense, ahm, if you are not of the persuasion or the mind set or whatever you want to call it... If you don't use drugs now or smoke marijuana or do whatever is the current thing to do, there is so much peer pressure, that I think many kids in as early as elementary school get into taking drugs and using marijuana and getting involved in sex and things. Just because the pressure is there to conform, to be one with the gang, to be accepted, to be like. I never really felt that kind of pressure.

Dodson: Regina, do you have any questions along this line?

Regina: No, actually this satisfies my, my...the question I just asked

earlier about the hippy movement.

Dodson: Ah, I was going to ask you about what sort of costumes were typically hippy costumes. I think you answered that to some extent in the bell bottoms, in the beads. Is there anything else you think of that set these people off in appearance ?

Serpico: I think general scuzziness.

Dodson: That's a beautiful word.

Serpico: They, they... In, in my recollection they generally had, had long hair, but beyond that they seemed rather unclean and unkempt, and the jeans or the moccasins or the sandals with the bell bottoms. I remember a lot of leather fringe jackets. I mean, it was kind of the in thing if you had a , like a, fringe semi-Indian looking jacket, but I think that was another trade mark of the hippies. They all sort of wore tee shirts with these little simulated leather fringe jackets.

Dodson: Was this the period when the fellows were wearing beards, as soon as they were old enough to grow a beard ? I seem to remember one period when they were quite a few bearded males going around.

Serpico: I think so, but, but then again I'm not even sure. I don't, I don't think in high school beards were allowed, as far as on the high school kids, ahm...

Dodson: Were there restrictions...

Serpico: Some of them of course at that age had trouble, still had a little bit of trouble growing a beard, but I, but I think ahm... I don't believe that beards were allowed at that time.

Dodson: I see. I'm not sure about that particular period.

Serpico: Well, as far as the hippy movement, those who were hippies, it was... I think it was of a very bearded society, if you will, with the exception of the women, but ah...

Dodson: Was there any particular thing in women's dress of the period that you remember ?

Serpico: Ahm, well, generally no, but if we are still talking about the hippies I just remember it was kind of hard sometimes to tell the men from the women from the back, because the men had hair



as long as the women, and the women were wearing the old , you know, scuzzy pants and the tee shirts and the... the jackets and things of that nature. So really, and from a distance if, if their features were not prominent, unless the guy had a beard. If you saw somebody, you know, a mile away or something or a block away, you... Sometimes you could not tell even then when you were looking at them from the front.

Dodson: You just reminded me of something. I used to be fond of the ponytail, till I used to see during the hippy period what I thought was a very nice ponytail and then the wearer turns around and he has a beard. So since then I sort of lost respect for the ponytail, but men were wearing ponytails at that time.

Serpico: I think that was an improvement. I think if you gonna wear your hair down your waist, at least, the least they can do is put it in the ponytail, you know.

Dodson: Does that surprise you, Regina to hear that ponytails were popular with men in this country for a while ?

Regina: I remember when I was in elementary school we were talking about the hippy era in United States which was exciting to talk about, because in Vienna you are far away from the scene where every thing originates, and we were telling each other in school what kinds of hippies we saw, and one of the girls said, "You know what? I once, my sister told me that she once saw a hippy who had a ponytail," and my whole... all my class mates were totally excited about that. That a man can wear a ponytail, and as I hear from your, ahm, story, that was not so unusual, you know, but in Europe you are so far away from the scene that these things were absolutely. absolutely exciting and thrilling, you know, not so usual.

Dodson: Speaking of the unusual ones, I think the most unusual one was one morning when I walked into a history office, and here was an individual sitting there dressed in a nice white dress, only it was a male. So we did get various sorts of excentricities

in regard of that particular time. Well, shall we go ahead with something else? No, we would like to know, when you went on your first date, and what, where did you go, what did you do? Do you remember your first romance?

Serpico: Oh, my gosh!

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Dodson: Now, we were asking Tina about dating experiences when you were in high school, either yours or, if you don't remember your first date, what dating in general was like in high school when you were in high school. Where you went, what you did, that sort of thing, how you dressed.

Serpico: I remember there were, I guess, some parties that I did go to. If I, if I had a date I would maybe go to a party where there was going to be dancing or something. It was generally at somebody's home. It wasn't what you have now in the eighties, ahm, you go to a club or you go to a disco or something. You generally went to, in high school in particular, you're younger in junior high you generally went to a, a person's home where their parents were there, and maybe they were hiding in the bedroom or something all night, ahm, and you were allowed to have, you know, your music and if you can get away with it some liquor or whatever, and those types of things. Generally the guys were just dressed. They would have some nice slacks on, a tie and a shirt. If you were real classy what girls would call a fox, you might have a suit, a nice sports jacket in addition to your tie, you know, and come dressed real classy, but I think generally it was nice comfortable clothing, not too fancy, but not your real scuzzy as I used the term before. Ahm, girls were allowed to wear pants, if it were something real formal or a big occasion or some big event, I think, generally women, the girls would wear dresses, but I mean just to go to the movies on Friday night, ah, or to go out to dinner you, you could wear pants, and I generally wore



pants as I remember.

Dodson: Was this permissible in school too? Could you wear pants in school or did you have to wear a dress? What was the dress code like for school ?

Serpico: You wore... In high school you were allowed to wear pants. I think that was, just as I was going, or in my last year of junior high, I think they even relaxed the dress codes in junior high where they wore, the women, the girls were allowed to wear pants, but then it was very regulating. You had to be very neat and kept, and nice, you know, nice pants, almost to the point of, of dress pants. You weren't allowed to wear jeans or things of that nature, ahm, so it was relaxed, but it was regulated to a degree.

Dodson: I see. Now, of course at the present time many of our college girls wear jeans, but that would not have been permitted in high school when you were there.

Serpico: Not at all. Ahm, now, in comparison, I think, there is almost an anything goes, ah, attitude, particularly on the college campuses. I don't know what the dress codes, if there are any, take place in the high schools nowadays. I would, I would venture to say they are pretty lax about it, because so many of the standards, ahm, have gone down hill, if you will. So I think, probably they are pretty loose about their dress codes, but I don't really know that first hand.

Dodson: Now, you mentioned dancing. Would you say the type of popular dancing when you were in high school is a little different than the type now or is it about the same thing?

Serpico: I think, I think it's different now, ahm, than it was then, but I'm finding too, that even thing, the dances as far back as the twenties, and the thirties and the forties. They may not call them the jitterbug anymore or something, but some of those dance steps and techniques and forms are still coming back, and they are invading the, the disco scene, if you will, now. A lot of the... I don't know if it's so much in right now in the

you know, '85-'86 period, but I think the... It seems like the early eighties. It was a lot of kind of anything goes, you know. I mean, the more outrageous, the better. You kind of... If you looked like you are exercising it was... And they put a record on you with dancing or something. Ahm, that growing up in high, in junior high and high school you had things like the twist. Chobby Checker[?] had a song out, called "Twist and Shower" [?] You know, do the twist ahm, gosh, I'm trying to think of some of the other, the other dances, and I can't even think of them now. I think, I think generally though dance does change, and somehow it seems to adapt itself to the period, ahm. You find now there is a lot of athletic clubs and exercise classes, jazz-exercise classes and aerobics. So, now a lot of the dancing techniques are just that. Exercise motions that are set to music. I mean, if you go to an exercise class now, you, you'd actually find them doing dance steps, you know, in their exercising and things of that nature, ahm...

Dodson: Or exercise steps in the dancing.

Serpico: Yeah, but I think too, there is a lot of the, the, the classics are coming back now, ahm, there is the program on currently now. It's called the dance fever, and I was surprised. I thought, "Well, that's just a bunch of rock and roll", you know, or acid rock or heavy metal or like the, the show of the sixties was Schindler or American Bandstand then, and they would do all of the current dances, whatever they are. So I, I assume that the dance fever would be of that nature, but I find that the contestants that get on the dance floor would be anything from a comedy dance routine, sort of a slap stick kind of a thing, to the piker, to the waltz to the authentic jitterbug, to heavy, for lack of a better term, rock and roll dance steps, and they are judged and their awarded prize is based upon their excellence, you know, in their performance, and to give you a little bit of an idea of the nature of the program, ahm, my mother



ah, watches the show periodically, because she enjoys it. She likes it. She doesn't like what she calls my music or the younger generation music, but she likes the show, because of the nature of it, ahm, so...

Dodson: So, you feel then that there is a little bit of a movement toward an earlier form of dancing rather than the type which seems more like exercise than dancing.

Serpico: I think, I think ahm... Well, I think, generally there's..It's not so much... There are still fads in different places. Perhaps you can go or you can dance disco and you can have the neon lights glaring or whatever, but I think you could just as easily go to a, a place where they would be having square dancing or folk dancing or, or you could do the waltz. I think generally now a lot of the older steps and dances are coming back as well as the current, ahm, dance techniques.

Dodson: What sort of religious life did you lead at that time ?

Serpico: Well, I, I grew up in early elementary school in a, a Baptist Church, ah, then in junior high school I went to a Catholic Church. My father is Catholic, but he's... He does not practice any form of religion. I mean, he's just Catholic by the virtue of the fact that he was born in Chicago into an Italian family, you know, and lives in the United States. That kind of a thing.

Dodson: He was Catholic by birth, I take it.

Serpico: Yeah, if you can say that, ahm. My mother is, I guess, by profession a Baptist, ah, yes, if you're born in Alabama you are a Baptist by virtue of the fact that you are born in Alabama. Ah, she did, she did raise me to believe in God, ahm, however, as a child there wasn't a real conscious commitment of... conscious commitment to God or a real conscious realization of Him in, in the fact that as a child I didn't... I had a real strong sense of right and wrong, and I believed that there was a God and I believed that... I gener-

ally, kind of by head acceptance accepted the Bible, and and that was as far as it went. I went to church like on Sundays, because growing up my mother made me, basically is the reason I went. Until, until high school when a, a familiy who were, who were born again Christians moved next door to me, my mother and my older sister had started going to their particular church and I, I started going because again there was a little bit of pressure from Mom to just go to church, you know, and, and she was doing her part, I guess, to bring me up right, but of course she herself believed also. So I started attending ah, this, this church, this Christian Church and then in high school I made a commitment to Christ, ah, terminologies may vary, but, but basically I'm a Born again Christian, and I committed my, my life to the Lord Jesus, and I do accept the Bible to be the authentic authoritative word of God, and, and that that's where my life has it's roots and it's foundations, and what I am, what I do, the decisions that I make have their origins in that foundation. It's...So it's, instead of a "Well, I am a Christian, because I go to church on Sundays", ahm, it's "I go to church on Sundays, because I am a Christian". So, it's, it's very different, and that was, that was literally, ahm, it was a life, well, life changing.

Dodson: Would you say that your views are typical of your peers or do you feel that they are different?

Serpico: Oh, definitely I would say they are different. Ah, as far as, as the perspective of someone who is not a Christian or doesn't profess, ahm, to believe in God or know God or follow God, ahm, I think, I think among people who are familiar with the Christian faith, if you will, would, would concur with my, my feelings toward it.

Dodson: What I had in mind in my question was whether or not <sup>you felt that</sup> your classmates in high school were a religious group in general or not especially religious that they had a sort of take it or leave it attitude.



Serpico: Ahm, I think, probably there was a little bit more of a take or leave it attitude. I think generally at that time there was... Because we're...What we might call ourselves a Christian Nation, because from our origins people have come over, you know, on the Mayflower to, to live in a country where they had religious freedoms. Many people, whether they actually believe or not are brought up in churches. It's kind of...It's kind of part of the culture. I know very few people who haven't at one time or another in their life gone to church, but as far as it's really meaning something to them, as far as a person what Christians call a personal relationship with God or it being something more than "Well, okay, an hour on Sunday" You know, "it's my duty" kind of a thing. Ah, I don't know. I developed some, some Christian friends in high school. We used to get together and meet and have Bible studies and talking, and it wasn't like I didn't associate with anybody else, because I did, but of course you're closest to people who share your own views and your own loves and who are like you.

Dodson: Yeah.

Serpico: But, but I re... Regard to your question I would say now there is more of a pressure system where it's unfashionable to be religious. I mean, you can, you can be... Let me rephrase that. You can be, you can go to a church still today, and you can tell someone, "Oh, yeah, I'm a member of this church." or make reference to my church and very few people will ostracise you for it, however, if you profess to be a , a Christian and you have, what they call the earmarks of Christianity, in other words you're serious about your faith and you live by godly standards or at least try to, and you, you believe in the Bible, and you set yourself, ahm, in such a way that you're, you're different<sup>a little bit</sup> from other people. You don't follow the crowd. I mentioned before about using drugs, or smoking or, or whatever, you know, going to bed with guys or whatever happens to be the current thing. Then I

think that is where there is great pressure from society to, to make you conform on a negative point. You know, now it's now the big thing is about not having prayer in schools and not having Bible reading. It's okay to teach people anthropology and to, and to brain wash them, make them believe that you evolved from an ape or something, but to even provide an atmosphere where people are free to believe in God if they want to, that is, you know, that's like tabu now within the school systems, whereas before I don't think it was.

Dodson: You have led me into another line of questioning, because one of our current controversies is over the problem over prayer in schools. Would you favor that or oppose it?

Serpico: I, I am in favor of a voluntary system of prayer. By that I mean, I don't think you can legislate somebody sitting down at their desk and reciting the Ten Commandments and you have to read, you know, three chapters or in other words there has to be an equality if somebody doesn't believe in God or doesn't believe in this certain way. You can't necessarily force them to believe. It's not right. I don't feel to force them to believe, but on the other hand under the grounds of not infringing on somebody's rights or privileges or forcing them, forcing something on someone. They are doing the very same thing by pulling it away. They're saying "You can not have prayer in the schools. You can not have this religious moral, ahm, fostering from an early age on up." It's like when you're twenty or you're thirty then you make your decision. Well, by the time you're twenty or you're thirty you've already been bombarded by all the negative influences of the world. So, maybe by the time you're twenty or thirty you're not going to make that choice. Ahm...

Dodson: Assuming that you could write the law having to do with prayers in schools how would you word it? What would you think would be a fair way of going about it?

Serpico: Well, having just taken Political Science last semester... No,



I don't really know how to, how it would be worded, ahm. There's been a lot of controversy over it, because I remember, and I can't even quote the particular cases, but there has been through the years a lot of cases that went all the way to the Supreme Court, because there were mandates that said, you know, "You must come in and you must read a scripture from the Bible, ahm and recite so many verses or recite the Lord's prayer or, or what have you", and of course to me that would not be offensive, ahm, to me... I do not see anything wrong with that. I think it's good and I think it's healthy for a kid growing up to have that, but again I would say it has to be flexible. So where...

Dodson: You're a little uncertain how to make it flexible and yet you see how...

Serpico: I don't, 'cause I don't know, I don't know how does really how the law works. I don't know how, how to, to really answer that question. I do not, I do, I do not think it's fair to outlaw it in the class room. I do not believe that it's right and proper and moral, ahm, even under the guise of equality, ah, to say that someone cannot pray or <sup>that</sup> someone cannot have prayer outside the class room or that you have to omit all words that make reference to God from every piece of literature. I mean we still say, you know, "I pledge allegiance to the flag one nation under God" when they start being so petty with the words that they deliberately... I think it's, I think it's, I think, I think there is like a diabolical undercurrent of deliberately trying to undermine society and influences for good to where any mention of God is, is deliberately trying to be rooted out of someone's foundation and upbringing where in fact if you go back, if you go back far enough to the origins of our country and the founding fathers and the signing of the Declarations you'll find that our nation has its roots in faith in God and religious origins and to me it's absurd to say, "Well, you can't have prayer in schools, because you're making someone believe in God, and it's unconstitutional", but by the same token studies in anthropology are a part of the class room

curriculum. Things that are the other extreme, the other end of the spectrum are legislated. They are constitutional. They are legal. You know, open form, let anybody believe anything they want to then, but don't say, "This person can not believe in God, can not have prayer in the class room, but can be made to study anthropology and believed that they evolved from their a... an ape , thereby, ahm... In other words if you evolve from the ape there is no creation, therefore, therefore there is no creator, therefore there is no God. I mean, if you follow it to its logical conclusion that's what they are saying.

Dodson: So you would feel that since it's possible to teach in the classroom the theory of evolution it would be equally fair to, and legal to teach the existence of God through prayer. That is, perhaps, the very religious student is compelled to listen to evolution so the atheistic student might logically be compelled to listen to a recital of our God. Would you feel that that would represent your point of view?

Serpico: Pretty much. My under... The guise they are using, I think, is that they don't want to make anyone believe a certain way, but they really are when they take, when they take God out of the, out of the picture, when they take religion out of the picture. They are forcing a person at a very young age to make a choice against, ahm... If you only offer one p... one person an, a person one avenue rather than, you know... Where are the choices if you don't leave it open enough and flexible enough? They don't want to skip the skills for religion, but yet they feel free to tip it to the other extreme, and to me that, that is not, that is not fair. It does not even make rational sense to me.

Dodson: Do you feel that your point of view on this would be typical of the students of your generation or do you feel that you would be in a minority in this point of view?

Serpico: I don't... I don't really know. I don't think that it would be typical. It probably would be typical of Christians, of people who are religious to say, you know, "Leave prayer in the class



room. Let it, let it be as it was or bring it back in," or things of that nature. I don't know that many people care one way or the other in my assessment of the situation. I really don't know. I don't think a lot of the things I am saying are typical of, of people in my generation, ah... To a degree I would say, "Yes", because I think there are a lot of people who maybe don't... aren't real religious, but they do kind of have an intellectual head knowledge or belief or faith in God, and I think they kind of want that atmosphere for their children to grow up, and they want morality. They want them to be raised with a sense of right and wrong and good and evil and to become... grow up to be good moral healthy people.

Dodson: Now, since we have been talking about this, of course the other great controversy which is somewhat related to it is the controversy over abortion. Now, how would you feel that your generation looks on that?

Serpico: It appears to me that it's becoming acceptable even though, as you say, there is a lot of controversy over it. There will always be the issue, the moral issue, of are you killing a life or you're taking a life when you abort a baby or is it just a fetus, and what is a fetus? But I think, the tragedy beyond the, what I believe is the taking of a human life in abortion, beyond the tragedy of the loss of that baby, I will call the fetus a baby, because that's what I believe it is, medically, morally in every way. I believe the unborn child to be a , a human life, a baby, whether it's one month old or nine months old, but beyond the life of the child, I believe the tragedy of abortion is also the ignorance and the neglect to the, to the woman, to the unwed mother possibly who maybe who's not been schooled or taught or, or doesn't really know ahm, even beyond the physical dangers to her own body what can happen. She doesn't realize the psychological effect it's going to have on her later. Many women at the time, at the moment will abort a baby and not think twice about it, and years later they go through tremendous guilt, maybe for

the rest of their lives, and a great sense of loss and psychological damage and spiril... spiritual damage, because, I think, the conscience will bring up, you know, " Did I kill? Did I commit murder ? Was this a human life?" you know. Then the aspect of God and morality, I think, plays a heavy part. They think, "Oh, my gosh", you know, "I've... Will God forgive me ?" kind of a thing. And so many women, they don't have... There aren't,there aren't the resources for them at the time to have both opinions.

Dodson: Would you say...

Serpico: It's kind of an easy way out, because it's like "Well, gee! I can, I can take contraceptive...you know, I can use those devices to avoid getting pregnant. If I get,if I.."It's it's... I think it's a , I think it's... The Bible says, you know,the consequences of sin, I think there is always a price to pay, ahm, and so therefore , I think the problem we have with abortion these days is, is just a byproduct of the things that have gone before. The new morality of this looseness in lifestyle and living.

Dodson: Could we sum up then by saying that you yourself would be opposed to abortion?

Serpico: I am opposed to abortion, yes.

Dodson: Would you feel that this is typical of your generation or not?

Serpico: No,I thinkprobably... I think there are ambivalent feelings towards abortion, again, but I think that for a lot...

End of Tape Nr. 1/Side 2



## Addition to Tape Nr. 2

Dodson: Would you feel that your opinions on abortion are typical of your peer group at this time?

Serpico: I don't believe they are, ahm. Again, If you look at the question of abortion through the eyes of someone who is religious you might find that basically what I've said is typical, but I think, judging, ah, society as a whole based upon what I read in the papers, ah, their ratifications of abortion I would say, "No, it is definitely not typical". I think, ahm, the general public probably is... either says "Abortion is okay", or, you know, "I don't care one way or the other" , you know, until it happens, till you're involved it's like... it, it, it has no bearing, you know, on your life. It does not affect you where you live, kind of a think. I think, I can only say by what I read and what I observe that because of the widespread, ahm, abortions, abortions-clinic, clinics going up all over the United States and literally, I guess, now all over the world to some degree more so than in years past. I would say that, that, it's, it's acceptable. You can't, you can't tell me that years when it wasn't or years ago when there was more of a morality, ah, we have this problem, because we didn't. It is, it is a byproduct of our society now, ah, in the eighties, and it's, it's, ah... I probably said it before, but it's it's a consequence of sin, it's a consequence of the morality, it's the p... the product or the problem that results of a, of a whole life style and behavior. Ah, I can only judge again by what I see that, that yes, the general public accepts abortion, because of the, the rapid spread of abortion clinics and the, the masses of, of babies that are being aborted daily across the nation that it's okay, you know, human life doesn't count anymore, I guess.

Dodson: I see. Well, I think we have your views on abortion pretty well down, and you've also said that you don't think they are nece-

sarily typical of the population in general. Now, of course closely related to the subject of abortion is the subject of contraception. As you know the Catholic Church is strongly opposed to contraception. How do you feel on that?

Serpico: Well, my feeling is you can't legislate, ahm, again, you can't legislate morality. You can't make someone not do something if they are bent on doing it. Ahm, I would, I am, to get back to your question, I am in favor of contraceptives as an alternative definitely to abortion. I think if all, if at all possible, ahm, if you're going to, even if you're married for heaven's sakes, let's...I don't... We are talking about morality and everything, but even if a woman is married, ahm, without getting too blunt or too graphic or too personal, within a marriage relationship there is going to be sexual intimacy, and if every time there is, ahm, the woman runs the risk of getting pregnant. you know, obviously you need to have some sort of contraceptive, ahm, devices to protect yourself.

Dodson: So you would feel that the use of contraception is not in itself immoral as abortion would be.

Serpico: No, I think, I think the act of a man and a woman who are as the saying goes out of wedlock is, is the sin, not the use or the lack of use of, of contraceptive methods. I think, if you're going to do that then by all means protect yourself. Ahm, you know, for a lot of reasons we are populated enough, but obviously more, more people in the world, more babies is preferable to abording them. My, I, I feel if you're going to do that then protect yourself, and if you don't protect yourself then be prepared for the consequences of it, and own up to the fact, you know, don't, don't say, "Okay, now I can push it under the rug. Now I can just go off and kill off a baby," You know, that you produced that human life you have to take responsibility for it, whether you choose to, to rear that child or give that child up for abortion, ahm, up for abortion, excuse me, up for adoption.



Scratch that from the tape, ahm, whether you choose to rear that child or give it up for adoption, you know, that's your, that's your choice, but I don't think we should offer people a choice to abort really. I mean there are specialized cases and things where it's a question of the mother's life, ahm, that's different. Ahm, in answer of your original question: yes, I am in favor of contraceptives.

Dodson: Now, to come back to the question that I've asked you twice before, on this one do you feel that your view is typical that most people to your knowledge would favor the use of contraceptives at the present time?

Serpcio: I think yes. I think the, the religious majority or the Catholic... Those religious organizations whether they be Catholics, I know it's more prevalent within the, within Catholics I think... I would say they are the minority, the ones that are say, you know, "No contraceptives whatsoever". I would say, probably they are, they are a minority. That is not the view of the general public. I think most, most, ahm, Americans across the board would favor the use of contraceptives, married or unmarried. Although when you look again at the widespread mess of abortion you kind of wonder, but I think, yes, ahm, it would be typical.

Dodson: Now, we have a question on our outline. Do you think there are some things that teenagers do today that they could not have done in your day, and do you feel that if this is true that it's either good or bad?

Serpcio: I think...

Dodson: Now Tina, you were going to tell us a little bit about the development of equal opportunities for all peoples and how that opened up professions that you yourself might get into that would have been closed for women in the past.

Serpicio: Yeah, the , the ERA Movement, equal right, rights movement, ahm, which I apologize I don't really remember when it was instituted ah, probably before then things of that nature started, but I think significantly because of the ERA there has been a real liberating of women's rights and, and equal opportunity employment. Now, when you look in the job the want, ah, the want adds, the classified section for jobs you see E slash F, you know, male female equal opportunity employer or whatever the classification is where years ago there was no such, there was no such thing. Ah, you, you have a, you have a situation where, where women now can become plumbers if they choose. They can be policewomen. They can work in law enforcement. They can be astronauts and go up into space. So I think those are good, good changes that have, that have come about with some of the, the kind of the laxness or the the liberation movement. I think those have been, those have been positive steps to a degree. I think again if you go too far with anything, ah, to the point of becoming irrational about it, ah, when, when you have so much competition, for, ah, a job, you know, simply because it's a quote, a man's job or to the point where women no longer value a marriage relationship or value the institution of marriage or raising children. I think those, those kinds of attitudes can be, ah, negative results of things like the ERA Movement and, and the liberation movement, but I think the fact that there have been significant strides made in equality in job, ah, pay scales, professions, things of that nature is, is one notable change in society in the last, ah, ten years, fifteen years, you know, twenty years, but I think it's, it's much more recent than that. I I know of significant changes have taken place in the last



five, ten years.

Dodson: Well, that's good, because so often some of the people we interview find many things that they don't feel represent improvements, but this matter of equal opportunity and affirmative action, you feel is definitely something positive, something good. Well, thank you very much Tina, and we deeply appreciate the time you have given us and the cooperation you've shown. You've been here for hours and we want to express our appreciation. Thank you.

Dodson: \*The date is September fourth 1985. You have been listening to an interview of Miss Tina Marie Serpico of 13611 Correnti Street, Arleta, California 91331. Her telephone number 818-899-5746. The interview was conducted by Dr James L. Dodson, curator of the Los Angeles Valley College Historical Museum and by Mrs. Regina Barang, assistant to Dr. Dodson.

\*Due to damage of the tape the transcription doesn't follow the correct sequence.

## Tape Nr. 2 / Side 1

Dodson: Tina would you say that there are some things teenagers do today that they could not have done in your day, and do you think this is good or bad?

Serpico: Well, of the risk of making this whole interview sound tremendously negative, ahm, I think yes. There are a lot of things. Well, generally I think there are things that teenagers teenagers can do today that they could not do when I was growing up. I think on the whole as we were discussing before hand there is a lot more liberty in life style, in amusement, ahm, in dating, relationships, ahm, parties and things of that nature. There is, there is not as many restraints on young teenagers growing up in junior high and high school. They are freer to stay out later, to go to parties, to go... Disco is open for, for people under the age of eighteen and in many cases under the age of sixteen that are open till two in the morning on Friday and Saturday nights. That was something that I never even heard of if it was even in fact existent at my time. You just didn't do that. You could not go to... If you were in junior high school you always had a chaperone. Ahm, there were not even any of those types of places available for young kids.

Dodson: When you think about it now then do you feel that you were deprived, that you would rather live now in your early days than then?

Serpico: Oh, I don't think I was deprived. I think I was probably more sheltered, ahm, which to a degree can be a very helpful thing. Obviously, any child that is suppressed or smothered, ah, to the point of it being an abnormal or unnatural thing it's not healthy, but I think, I think far less harm is done to an individual growing up, ahm, by having to be to be a little more sheltered than virtually no supervision or no restraints put on it at all.



Dodson: Did you feel that there was a generation gap between you and your parents in considering behavioral problems and that sort of thing?

Serpico: Oh, there, there, definitely is a generation gap between me and my parents. My parents, ahm, are about forty years older than I am. So definitely in my situation literally, I mean, in terms of chronological ages there is, I believe, a generation gap.

Dodson: Well, I was wondering whether there was a gap on questions on personal philosophy and morality and that sort of thing. The

\*Serpico: ways of looking at things.\* I think, I think to a degree, ahm, there is at least with my father, I believe, because he was raised in Chicago, ahm, a Catholic background, an Italian family, and I think generally Italians or Italian men who come from that European culture or, or whose parents are from that, there is kind of an old school thought which is very traditional, ahm, very family oriented, very conservative, and I think the, the part of Chicago although I don't know exactly where it was, was very much of the Italian culture. you, if you were born in that area in that time it... generally there was a lot of Italians there, ah, and so I do think while he's not... wasn't really born in Italy, I do think, there was the strong Italian, Catholic influence. So, I would say there was, there's a lot of different ways of thinking and doing things. My mother too to a degree because of the fact that she is older and again is born, you know, in the... grew up in the twenties and thirties and things like that, but I think my mother in a sense had been a little more modernized, ah, by virtue of the fact that she's very, very well educated I would say in, and grew up and, and was a part of the new kind of ways of thinking, I guess.

Dodson: Now, on our outline the next topic we took up is marriage and family. I believe you said that you are not married. Is that correct?

Serpico: I am not married, no.

Dodson: I see. So, this particular thing, this particular category of questions would have no connection with you unless there is some opinion on marriage or something of that kind that you might state as your opinion or the opinion of your peers.

Serpico: Ah, my opinion towards marriage is that I, I firmly believe in it. I think despite what critics say or the new morality that is being, ahm, marriage is no longer valid or marriage doesn't work or you don't have to get married again, ah, an example being that you can live with your boyfriend or you can live with whom ever you choose as your partner, and if ten years or fifteen or twenty years down the line you get tired of'em you just, you know, leave. Ah, I don't believe in that, and I think it's, it's wrong, ahm, that is not to say that there can't be problems in marriages and that some marriages don't end in divorce. I think there are problems, struggles and difficulties and adjustments to overcome in every walk of life, but I think, I think marriage is a good institution. It's valid. It's right. I think again our country as a whole has strong roots and origins in the bond of the family, and I think again to destroy that is to destroy a lot of the, the foundations of our, of our country, ahm, whether or not my view is typical, I don't know. Ah, I still tend to think that there is a kind of conservatism, ahm, that said, "Yes, marriage is right, " you know, "and I believe in marriage and it's good and it's wholesome", but again, I think that probably does vary, ahm, within the United States and just different states in general and things, and again my, my views come out of my own personal, you know, convictions, ahm...

Dodson: Now, one of the problems that we're getting of course, is the falling birth rate. Do you feel that when you do get married you would want to have children?

Serpico: Yes, I think so. I at this point can't conceive myself having a large family, ah, how many children I would have, ahm. I don't



know. Ah, but again, I do, I do plan on having children when I get married. I have not ruled that out.

Dodson: So you don't feel that the presence of children would interfere with a possible career in business or something along that line?

Serpico: I think it might interfere, ahm. Certainly there are choices to be made, ah, if you have a fantasy that you gonna live the life of a vagabond and go travelling all over the countryside and then you find your life partner and you get married, certainly that has to fall by the wayside or he has to go with you. I mean there are choices and there are sacrifices. Many women choose to , to leave their career, their job and stay home and devote, ahm, you know, make a full time career out of being a wife and a mother, and I don't think that that is in any way degrading or makes them any less of a person. I think it's a great privilege to have the opportunity and the chance and it's and awesome responsibility if you think about the life that you have committed yourself to and who is committed to you. You have a unique opportunity of forming that life and raising that child and being their source of knowledge and input, and it's, it's scary. I think probably that's one reason why so many young couples don't want to have kids or they ought not to or maybe why many people choose to abort a baby because of the awesome responsibility, ahm, but on the other hand, back to your question. I think, ah, many women, ah, somehow manage to, to have a career and maintain a home and, and a family and do it very well, and I think, I think if you can do both I don't see any reason why you shouldn't. I believe that, that women are gifted for certain roles and certain jobs and have certain skills and it's... You take someone like... I can't think of any names, but, ah, a great pianist who maybe is a woman or someone who is tremendously skilled as a doctor or , or whatever. Ah, good things, good... not that there are bad professions or good professions, but someone who has tremendously enriched society and the lives of others and

you say, " No, she should not have been a pianist", or Mozart, you know, I mean or, or it's whoever should not have been this or that. Ahm, I don't, I would not choose a career over a child, ah, but I, I want both.

Dodson: Another question. Do you feel when you entered into a marriage that if the marriage turned out to be unfortunate you should still stick it out or do you feel that you should divorce the spouse in a case of that kind?

Serpico: No, definitely not. I, I would, I would have to know going into marriage, ahm, that it was for life or at least that's what I wanted. That would be my goal. I think half the battle is won right there when you make a commitment and when you say, "No, divorce is not an option", I mean, if divorce is an option you can stay married a week, you know, the minute he... The wife burns the eggs or the dinner or the, the husband comes home late or if he is not making enough money to suit you or some guy walks by that looks better... I mean, psychologists say, I've, I've heard people say this and it's been documented that it's not the big tragic things or, or the guy, maybe having a moment of weakness and having a one time fling that, that couples divorce over. You know, it's the little things. He does not take out the trash, you know, I don't like the way she... It's, it's the little pity anything's that, that you come up against every single day that wear on you and the little, the little things that, that pray on your nerves, I think, that drive couples really ahm, to divorce.

Dodson: Now, suppose we have something big like a husband beating up on his wife. Would you say in that case there should be a divorce?

Serpico: I think in terms of where it's a life threatening situation, ah, if not a divorce I would say there is, there is definite grounds even, even in the Bible there are scriptural grounds for the woman separating from her husband or if he leaves her she is free to remarry, ahm, there is always provision even from a



scriptural standpoint, from a religious point of view in the Bible provisions for the main...maintaining of a life, for the sanctity of life. In a, in a life threatening situation I would say, "definitely", but again I would say divorce should be the last resort not the first resort. I don't think divorce is ever, was ever, ahm, meant to be an easy way out.

Dodson: So it's just a question of them disagreeing but no life threatening situation. You would be opposed to divorce.

Serpico: Oh, most definitely. I think, I think many couples opt for divorce because it just seems easier, you know, it's like, "I don't want to put up with you any more. I can't... I don't want to go through the pain and the heartache and the work and energy that it's gonna need to maintain this marriage, to make it work, to put it back together. It's not fun anymore. The honeymoon is over so let's get a divorce kind", kind of a thing and that, that is tragic. It's tragic when it's just a couple and it's even more devastating when it's, when there are children involved.

Dodson: I'm tempted to ask Regina who hasn't been married very long to what extent she agrees with these sentiments.

Regina: I think she, she has, she's just expressing what I think too, yeah. I think divorce is not an easy way out. Ah, in fact, I think, when problems are arising in a marriage which is natural it's a possibility to grow on it, <sup>and I think</sup> this is the reason for all of our problems, and I think we should take advantage of the moment and try to grow on it, and not to just throw the towel. So I think if it, if you really cannot catch up with it anymore because it's really, ah, a tragic situation, if somebody is drinking himself to death and is threatening his family then I think this is really justified to divorce, absolutely, but, ahm, I would always try to make marriage something for a life time, because I think that is what it's meant to be.

Dodson: Again, do you feel that that is what most of your peers think, Tina, or that your ideas are not typical?

Serpico: I don't think my ideas are typical, no. Again, I think, I don't

know this first hand, but statistically I would say that divorces are up, ahm, even in the last ten years considerably to what they were when I was growing up, and again you can say, "Well, there is more crime, there is more this, there is more that, there is more..." There are more pressures and influences to, to bring, ahm, bring about circumstances that maybe contribute to divorce, but by the same token, I think, again it's, it's a byproduct of the morality that says, "Hey, if it doesn't work, you know, we can always get a divorce."

Dodson: You feel that that attitude is wrong to begin with.

Serpico: Yes.

Dodson: That you should not enter into a marriage with the idea that we'll try it out as an experiment, and if it doesn't work we'll get a divorce.

Serpico: When I, when I think of couples that are seventy, eighty, ninety you know, they... however long they, their life span is who were married in their twenties and are still married and still love each other you not gonna tell me that, "Oh, we never had a fight", you know, "He never came home late. I never bur...", you know, "He never thought of another woman", are, I mean, we are human. Certainly they they had their problems and they had their fights, and maybe they slept in separate rooms for a night or a week or whatever, but they worked it out, and I think part of that was the fact that divorce wasn't so much an option. It wasn't available to them. They didn't even... Probably they didn't even consider divorce.

Dodson: Yes, I think that's true.

Serpicio: Because they were, you know, families that'd been through wars when, when our country was in war or, or depression, I mean, I've not known in my life time some of the serious struggles and problems that families have gone through in years passed, even though there is more crime and different things today, I believe, than there was ten, fifteen, twenty years ago. I still, I still think if, if it's not an option, if you don't have



that freedom to do it, you'll find a way to work it out.

Dodson: Now, some feel that one protection against an unfortunate marriage is to live together for a while before marriage and find out whether the group, whether the couple is really compatible. What do you think of that?

Serpico: I think that's a convenient excuse to do something they wanted to do anyway whether they had any intention of getting married.

Dodson: I see.

Serpico: I mean, you know, it's like saying, "Well, I wanna buy this house. Let me live in it for two or three months without paying rent to see if I like it", or "let me drive the car, you know, let me have, let me have the baby and I'll, and I'll take or raise the baby for a year, give it a test run, see if I like it", or something. It's again, I'm being facetious, but again I feel it goes back to the issue of commitment and taking responsibility for the decisions you make, ah, good or bad. Again from my own particular point of view from a Christian point of view, if I am obeying the Lord as I believe He would have me to live and walking, ahm, in obedience to his will, and I am in a relationship with another man, and I believe that this is, this is the right person for me I don't need to spend, I don't need to live with that man for, you know, a month or a week to find out if we are compatible. I think, I think the sexual aspect of marriage is, is only one part of it, ahm. I'm not of the puritan belief that says, "Well, okay, you only have sex when you're going to have a child and that is...", you know, ahm. It's, it's not accurate, the Bible does not even say that, ahm. There, there is one very obvious design for a sexual relationship and that is to have children, but I also think that the Lord instituted it to be something a relationship where the man and the woman are drawn closer together, to be something intimate and satisfying and holy and pure. Ahm, I think a lot of the, the sexual problems, ah, that couples have or profess to have, or or say that we want

to find out if we have, you know, before we get married, I think again that's a lack of emotional intimacy and communication, and ahm.... I...when you really love someone and you're committed to them, and you want to spend the rest of your life with them I can't see, you know, I mean obviously I'm not an authority on this subject, but I can't see why there would be a problem with compatibility. I mean, there may be nervousness or awkwardness at first or there may be biological and literal physical difficulties, but...

Dodson: Of course I'm using the word not just in a sexual sense, but compatible temperament as well in a very general sense.

Serpico: I really think going back to, to the Bible which again as I said my, my faith and my decisions have their origin in. I really think God knew what he was doing when He instituted marriage, and nowhere in the Bible do I find, ahm, provisions for taking your future spouse out for a test run, you know, I mean I, I really believe the Lord knew what He was doing, ahm, when he instituted marriage and I think marriages can work. I mean marriage is, not that I believe in, in ... What is the term?

Dodson: That they are made in heaven?

Serpico: No, marriages is that somebody chooses your mate for you. What is it? Well, anyway, you know, your mother or your father or whoever...

Regina: An arranged marriage?

Serpico: Yeah, arranged, thank you. Arranged marriages. I don't believe in arranged marriages, but, but my point is even a marri...marriages that were arranged have worked.

Regina: That's right.

Serpico: Why? Because people made the decision that, the, the, this was their husband, this was their wife and we will live together and we will make it work, ahm.

Regina: Maybe sometimes do it better than those who are choosing each other, and I think this has the root in the attitude of the people.



As far as I know in the higher ages in India a wise person was choosing two people and arranged the marriage and these marriages were perfect and it, it was developing into a fantastic and pure love just because the attitude was any marriage that is arranged is actually arranged by God. The person who is arranging it is an instrument, but an instrument of God. So this combination is, ah, something given to grow with like when you are given, ahm, one leg shorter than the other God gave it to you to make something out of it, to learn something from it, and this is why He's giving you a spouse, the spouse, putting the spouses together. This was the attitude. And I think that's why arranged marriages may work if the attitude matches with the purpose of the arranged marriage, just to say something to what you just said.

Dodson: Well, I think we've covered that subject. The next thing I have put down here in our outline was on the subject of occupation. How did you happen to choose your occupation or the one you wish to follow?

Serpico: That's an interesting question because I remember, ahm, well, no, I can't say that. I don't know what I was gonna say right there. You can scratch that from the tape. I didn't choose my occupation. My occupation, I think, chose me. Ah, I mentioned to you before, off tape, that I was a foto journalism major, and I also alluded to the fact that in high school I had no major, and I didn't know what I wanted to do. Growing up, I was always interested in writing. I always wrote poetry. I was always, ahm, interested in reading and books and literature and, and things of that nature and I always loved photography. I was always, I was the kid who would go to the family parties and always had the Kodak brownie in his hand or the instamatic camera taking pictures, but I never thought of myself as, "Well, when I grow up, I wanna be a writer", or "I wanna be a photographer", or "I wanna work on a magazine", or any of that, and ironically when I was in junior high school, I worked as a writer for their newspaper.

We had a little paper. It was called The Pacoima Panther and I worked on that paper for about a year. I, going into high school I got cold feet because I thought, "If I ~~gonna~~ take a journalism class I'm gonna be writing for the paper". Well, that wasn't the case at all, you know. They were two different things, but I put it aside. I graduated from high school. I went to work for a bank and <sup>three</sup> years later decided that this definitely was not for me. Ahm, and I went back to, ah, Valley College.

Dodson: I admit you chose a very good college.

Serpico: Thank you. I thought so. Ahm, so I enrolled at Valley in the journalism department and picked <sup>up</sup> photography again. I had taken one photography class in high school. Actually I enrolled at Valley first for photography and because the photography department and the journalism department were interlinked I just took, ah, journalism classes kind of quote "by accident". Again I ~~thought~~ because I had done it before and I liked writing that journalism would be a good natural back up for photography, but I... I, there was... I don't think there was a conscious thought in my mind that said, "Well, I'm going to Valley College to become a photojournalist to go to work for a magazine. I went back. I went to college to, to study photography because I wanted to be a photographer that was, I guess, the first conscious decision, ahm, or to classify, you know, what my vocation was, what I wanted to do, but again, I facetiously said, that I didn't choose it. It chose me, because I never really growing up knew what I wanted to do, and I was twenty-one or twenty-two before I ever really seriously considered, you know, what, what I was gonna do with my life, ahm which I don't recommend to anybody, but but again that was the way it worked for me. I had always loved writing and, and photography and things, but it was kind of a subconscious thing with me. It just came naturally. I just did it and it was fun and that that kind of was how, how it worked out.



Dodson: Well now, have you actually been able to get a job in it? Have you worked in it professionally since you took the courses?

Serpico: No, the... I worked in a retail camera store and photo studio for a couple of years, but I have not actually worked on a magazine, ahm, professionally. I have done some writing since then. I was able to write for the college publications, Crown Magazine and Star and worked as a photographer as well on Crown, but I have not done it professionally and that's partly due to bad planning and laziness maybe and maybe not knowing just really the right way to get into it.

Dodson: Would you say that that is more or less the situation in many professions at the present time that it's hard to break into....?

Side 2

Dodson: Now, we sometimes ask people we are interviewing about their recollection of various natural disasters in the Valley. I think the only important one that has happened during your life time would be the Sylmar Earth Quake of 1971. Can you tell us how that affected you? Were you awake when that happened? It happened, I think around 6a.m.

Serpico: I don't think I was awake, but I think today that's the quickest I've ever awakened in my life, ahm. I do remember that I did get up promptly at 6 o'clock that morning with no hesitation. It was the best alarm clock I've had since. Ahm, it yeah, it was early in the morning, I guess six, and obviously we were, we were all asleep or, or just getting up and... I don't remember. I think it was a six point something or other.

Dodson: I think so. I don't recall just what it's rating was.

Serpico: But I... It did, it didn't do substantial damage to our home, but there were definitely a lot of things broken. We had china hutches, you know, that were in a casting glass and things like

that, and during the war my father had picked up a lot of, ah, unique pieces from all over Europe, ah, and collections from the family and things, you know, irreplaceable things that, that were part of my mother's collection that were all broken and shattered to bits because of the, the tremendous velocity of the earthquake. I think the most substantial damage to anything we had in our home probably was, I think, it created a split in our piano in the wood in the back of the piano.

Dodson: Now, you were pretty young at the time. Do you recall what emotional effect it had on you? Were you terrified for a time after that or did it make no permanent impression?

Serpico: I don't think I was terrified. I think probably... Well, I might have been terrified at the time of the earthquake, ahm, after the earthquake, I remember there was a whole big thing about when the next one is gonna be, you know, ten times and da da da da da, and we'll all gonna be wiped out and California is gonna go into the ocean and all over sudden there was this new resurgence of public awareness, you know, making your home safe and, and preventative measures, and you know, everybody went out and got waterbottles and stored water in the event of another earthquake because of course all the waterlines and things were destroyed, and ahm... We don't even drink bottled water We're I think. We are part camel in our family or something, but I remember we went out and that's just a side line, but I mean we went out and we bought two of three of those big things of like the Arrowhead Water and different things like that. It was, it was a little bit unnerving for the next few days because we.. I remember we had a tremendous amount of aftershocks for a period of a few days. They weren't very substantial, I mean, they weren't real of a high magnitude, but you could feel them and it was kind of a reminder, you know, that this thing was still active, ah... I wasn't really particularly frightened that, you know, it was gonna hit again and we were gonna be devastated or whatever, but I think that was probably the closest an earthquake has come.



To be in a devastating earthquake that I remember in my life time I'm... I remember hearing about the San Francisco Earthquake in 1906 and reading about it it seemed even, you know, video footage of it, and, and the whole bit and certainly in my life time in the Valley we've had other earthquakes, but there was tremendous damage done in the Sylmar area and, you know, to drive by a freeway and see half of this freeway <sup>just</sup> in, in crumbles and things of that nature, it does definitely leave an impression on you.

Dodson: Has it made you uneasy about earthquakes since then would you say?

Serpico: No, I don't think so. Ahm, I'm a little more aware as to the damage and devastation that an earthquake can cause and, and certainly a, a large earthquake. Ah, but I don't, I don't live every day of my life in fear of an earthquake. Certainly, I think, they're, they're considerably less frequent than say tornados or hurricans in other parts of the country. Again, I mentioned that my mother was born in Alabama. When she was growing up almost every day there were tornado watches on the news, you know, "Be aware of a tornado coming through", and a tornado would rep...you know, maybe take your roof off and leave the roof next door to you or leave yours and take the neighbors, and you might see it coming, but they came so quick and they were so frequent. I don't think California has the, the thread of nash, nash, excuse me, natural disasters, ah, as much as other states. A case in point, you know, the hurricans in Tampa, Florida and things, things of that nature. I don't think that the earthquakes are that big of a threat in comparison, ah, to state tornados in other parts of the country and hurricans and things of that nature.

Dodson: That probably will be reassuring to Regina who probably hasn't lived with earthquakes to the same extent that the rest of us have here in California. One question that we have: Have there in your opinion been any racial or minority problems in the Valley? We hear quite a bit about minorities at the present

time. Is there anything in that, in that particular question or that problem that you think of?

Serpico: Well, I know in the sixties, I don't remember exactly the year. It seems to me it was around 1968, but I could be wrong. There was that whole big controversy and thing about the Watts Riots and, and racial discrimination. As far as my particular involvement with it, ah, I didn't grow up with, with black people in close proximity. In other words I didn't live... There weren't ah, black people or, or even a lot of Hispanics or Asians or Iranians or anything of that nature on my street, ahm, however, in junior high and high school, ah, the San Fernando Valley, being the melting pot that it is I certainly went to school with, with, you know, other races and everything.

Dodson: Was there any examples of racism in your opinion at school or were you conscious of any?

Serpico: Nothing overt in the sense that there wasn't, you know, like in years passed segregation. There wasn't, "Well, the whites sit here and the blacks sit here", or "Do this and they do that", and things of that nature. I felt, I felt a little hostility, ahm, from, from blacks, because I was white or... And I felt, I guess a little bit uncomfortable towards, towards black people because I was raised with prejudices, ahm. It wasn't a conscious, ahm, deliberate attempt on my parents' part to make me prejudiced, by no means, but they had their own prejudices and they, they raised me that way. You know, you grow up and you just think a certain way and until your opinions or your view points are challenged or you're put into a situation where you have to evaluate, you know, right and wrong and, and, "Am I better than this person Is this person better than me?", or you know, ahm. I felt a little bit uncomfortable, ahm, I guess, a little bit awkward towards the race in general, ahm, but when I would get to know a particular individual that was of a different nationality or color, if you will, I judged, I made a evaluation of the per-



son based on their character and what their personality was like, not the color of their skin. Ahm, however, I know there would be specific problems if I were to come home with, let's say, a boyfriend who was black or something. Ahm, I myself still have difficulty with that because I see, I see differences, you know. I, I feel, \*I don't feel that they are may worse, and again I make evaluations on the basis of character and personality and... But I think while some people can marry, you know, in inter... interracial marriages can work and some pople have no problem with that, but for me it would be a problem, personally.

Dodson: Is there any aspect of Valley life that you can think of off hand that you'd like to change, that you wish it was some other way than it is?

Serpico: I think, ahm... Well, right now 1985, ah, San Fernando Valley... To me life right now - I don't know if this is really answering your question - life moves at such a, a fast pace today, and it's such a hectic frenetic society. Even more so in, in Down-town L.A., but I think life in general is, is at such a fast pace now particularly in the more advanced societies and cultures and where technology is, is very prevalent. It's... I mean by the time you've gone to school, you know, and prepared, ah, for a career or whatever, there so many ...[?] and there's so much more technology that it, it's almost antiquated by the time you've got your four year degree. I, I... It's like, you know, " Take it back a notch or two. Go back a few years. Slow down. Give me time to catch up." Those kinds of things I would like to change. I'd like to see a returning to more of the, the values of ... Again you can, you can say, "Well, traditional values or religious values or, or...". I don't know what you would call it, I guess, I guess just, the sanctity of life, ah, The value of relationships, the value of marriages. There is no real commitment anymore, ahm, between people, ah, there's no, there's no ... Employers will complain because employees aren't

\*I don't feel that I'm any better than the other person, and

faithful on their jobs and there is no commitment there and, and husbands will say, "Well my wife isn't committed", wives say, "My husband isn't committed", you know, parents to their kids, kids, friends to friends... I think in the old days, even though society and situations demand a changing, there there was a period of time where if you shook somebody's hand, ah, that was a formal contract, that was an agreement, ahm, In some cultures to this day, if you call someone a friend, you say, "I'm your friend, they are my friend". That's like a life long contract. You will lay down your life for that person. That person is special to you. Now, you go to college. You meet someone in the class and if you talk to them for five minutes you leave the room and your friends. You may never see that person again. Ahm, terminology is different again. If, if acquaintance or friend. Some person we would call a friend in our culture would be a social acquaintance to somebody in another culture, ahm, and yet they might lay down their life for a friend. We would say, " ....[?] guy just met upon the street." I mean, you know I mean, I had a Coke with them at Bob's or something, but... The whole structure, I guess, of society val... values are so, so different and so relaxed.

Dodson: So you would feel you'd like to take us back a few years as far as those values are concerned.

Serpico: I think so. Ahm, I don't, I don't... That and I don't, I don't fancy myself <sup>living</sup> out in the, in the middle of nowhere with no entertainment or nothing to do or no books or television or any of the pleasures we enjoy today, but by the same token, I think some of the simplicity of life and the simple joys of life, ahm, have fallen by the way side, you know. You never hear someone saying, " You know, gosh, I was just out, you know, sitting on the porch in the swing, listening to the birds chirp or watching the sun go down, or, or a walk along the beach... I mean a walk along the beach is classified with lovers, you know, arm in arm, in stereotypical movies, but those kinds of things. It's like,



"Wow, did you go out and see E.T.?", or you know, the late... Whatever the craze is, we... There is a saying, you know, "Stop and smell the flowers along the way", and I'm getting very philosophical here, but it's true, nobody, nobody does that anymore. I mean, you can, you can drive <sup>down</sup> the same freeway, the same street. You know, put your car on automatic pilot, left turn here, right turn there for twenty years and some morning you wake up and say, "I didn't know that was there", you know, you take a double take. We don't notice things anymore. I think that, that's part of the, the fast pace and, and maybe there's, there's an attitude of, of, there is a carelessness, I think, forming on society. I think sometimes crimes almost have to happen before there is a public awareness or there is a, there's a sense of, "Yes, I am my brother's keeper", you know, "I need to watch out for the other guy". We don't have that anymore as we did years ago in, in our society. We live in a very self contained world where, you know, it's me, and number one, and, you're on your own fellow-kind of a thing where I think in years past there was, there was more of a concern for other people and brotherly love and that type of thing.

Dodson: There may have been although I notice <sup>that</sup> when the newspapers publish something about a disaster happening to some person or some something of the kind a great many people will try to help. So, maybe fundamentally we haven't changed, but our environment has. I wonder if that could be part of the answer. Of course the old timers that we have interviewed are always sorry that the wide open spaces in the Valley have disappeared. They think of it more in physical terms, I think, of the change in the environment. Well, everyone seems to agree that some changes of some type have taken place. Well, Tina we appreciate very much what you've done for us. Ah, not to mention the fact that you spent about thirty minutes here which don't show up on the tape in working on a tape which was defective, but we give you credit

for that on this tape which we trust is working all right. Now, lastly is there anything that we haven't touched at all that you think should be preserved for the future?

Now, in conclusion Tina, I'm wondering if there is anything that you feel is important that you should say something about, that we haven't touched on at all?

Serpico: I would, I would just say that, I think, something that has drastically changed society has a , as a whole and the educational system and even go so far as to, to say that it has had an, an effect on politics and, ah, life in general would be the tremendous technology we have now in our country, ah, the electronic media, the, the profuseness of computer systems and satellites. Life, life satellite pictures from not only just the moon, but other happenings around the world, ah, this new thing with direct broadcast satellite systems in the home. People having, you know, a dish on their roof where they can get anything literally today beamed into their, their home. Home video systems, ah, tapes, everything, computer systems, your own programming you can tap in, ahm. people can rarely ro... rob ah, television stations and, and tapping to networks and get things off of their, their satellite dishes, and I think it's potentially dangerous, ahm, ah...

Dodson: What effect do you think it will on humans? Dangerous in what sense do you see it?

Serpico: I think, ahm, I think there is a lot, a lot... When we get into a situation where maybe the, the government or the army takes, takes hold, we have a dictatorship situation, if that were to ever happen in our country where the government knows everything about the individual, can monitor them, can get almost anything off of their credit cards, ah, almost tap, you know, tap into whatever resources they have through the use of creditcards, computers, video systems, satellites. In times of war where other countries can, can, monitor us from satellites, ah, there, there



have been projections and they already are in the existence, massive computer systems whereby you will be given a number, almost like a credit card, and you will be assigned a number, and if you don't subscribe to this number or this, this kind of a world wide organization you are not able to buy or sell or hold a job. There have been... It's documentation in magazines such as Time Magazine about computer systems that, ahm, are a world wide kind of a thing. I think certainly when you see the way computers and technology has gone things of that nature. Even the programing, the numerical, the, the universal, the standardizing of the metric system and all these different things, ahm, I think are, are very helpful in ways, but are potentially dangerous.

Dodson: You think it could lead to a sort of big brother situation as that's sometimes called of the government regulating every phase of our lives?

Serpico: Definitely, and, and I think, ahm, I think, it could, it could be very significant in a time of war, ahm, where the enemy was threatening to overtake the country or, or something of that nature, and from a, well... I don't know, I just think it's, it's awesome the things that are happening today in all phases of technology, from medicine to the media. We just, we... I think we're playing with fire in a lot of ways, not only with the electronic media, with satelites and broadcast systems and, credit cards and things of this nature, but also the atomic energy and, and things of that nature. I don't... It all sounds very negative and very pessimistic. I think there are, there are wonderful, wonderful things happening today. Wonderful technology being developed, and even though I've said a lot of negative things, ahm, I do believe that the world is a very good place to be, ahm, in spite of all this junk, ahm, that is happening in the world today and in the United States, and, and, inspite of all the flaws in our system of government. I think the United

States is still the most wonderful country in the world. I would not want to live in any other country, ahm.

Dodson: You raised an interesting question. Perhaps the last one we should ask Tina. As you look at the future, do you feel optimistic or pessimistic?

Serpico: Well, you opened up a can of worms. Ahm, I think...

Dodson: For yourself and for the world.

Serpico: I think for the world at large. I, I think if, if we continue on the path we're going I can see nothing but eventual destruction. Ahm, in terms of war, I mean, I think there have been good strides towards peace, and towards disarmament, and I'm not saying whether I'm for or against. I, what, my point is, I think there have been positive moves towards peace and positive moves towards public awareness, and, you know, doing something about abortion and all the things we've talked about and mentioned, but again, I think there has to be a turning around of the nation at large. Ahm, of some of the mistakes that have been made, and some of the problems that have, that have come about, and I think if, if the, if America as a whole continues on this, this kind of a self destructive path of, of the, the immoral states and the life styles and people don't take a stand for good, and, and try to do something to correct the crime, and all these problems that's right now are so prevalent in our society. I can't, I can't see... cons...conceive of, of it <sup>ending</sup> in anything but destruction and disaster and war and... I have other religious beliefs and I think that are documented in the Bible about what is going to happen in the end times and how the world is going to end when it doesn't, I think, it will come by the Lord's hand and by His, His judgement on the world, but I don't even want to use the term judgement, and I think there is some very definite scriptural, ahm, things set forth in the Bible and things, I think, have already happened. Things are falling in the place.



I believe that there, there is a shortness of time. I don't... You're documenting this for people fifty or sixty years down the road. I don't know if, If the world is gonna be here fifty or sixty years from now. I think, I think from my standpoint as a Christian, I think, the Lord promised He would return. He promised He would take his children home, and I think we are living in the last days, but it... They can be wonderful times. They can be exciting times, and if you know where you are going and who you belong to, ahm, it can be great.

Dodson: Regina, do you have any questions that you'd like to ask?

Regina: Well, I was just thinking when I'm passing every day the streets when I'm going to college that the Valley, or at least the environment around the college, is changing so fast. Like buildings are growing up so fast and something's burning down, something new's built and the scenery changes all the time. When I hear the tapes of people who lived here fifty years ago and they tell me what the Valley looked like or I see all the pictures in the museum about the Valley, then it'd really leave the impression on me that here everything... the scenery is changing very fast, and I can imagine then if you lived here for twenty years that you can see significant changes, that it looked possibly twenty years ago much different than it looks today. Is that true?

Serpico: Definitely. Ah, in fact talking about driving down the street not noticing something, I was over here on Burbank Boulevard, and I went to turn down the street not too far from this college campus, and I looked, to my astonishment there was this big condominium going up, and I'm thinking, "Have I been here before?" you know "I didn't notice that last time I was, was here, ahm." There are a lot of still wide open spaces and things of that nature, but things are going up so fast, so soon, so quick. As, as I mentioned before things are just happening at such a rapid pace that, you know, you have to put on your running shoes when you get up in the morning, and it's, it's crazy, really, but

things, yes, considerably have changed in the last twenty years, even in the last two years. Ahm, there's, there's just... Things are, move at a much more rapid pace today than they did twenty years ago.

Dodson: The date is September fourth, 1985. You have been listening to an interview of Miss Tina Marie Serpico of 13611 Correnti Street, Arleta, California 91331. Her telephone number: 818-899-5746. The interview was conducted by Dr. James L. Dodson, curator of the Los Angeles Valley College Historical Museum and by Mrs. Regina Barang, assistant to Dr. Dodson.